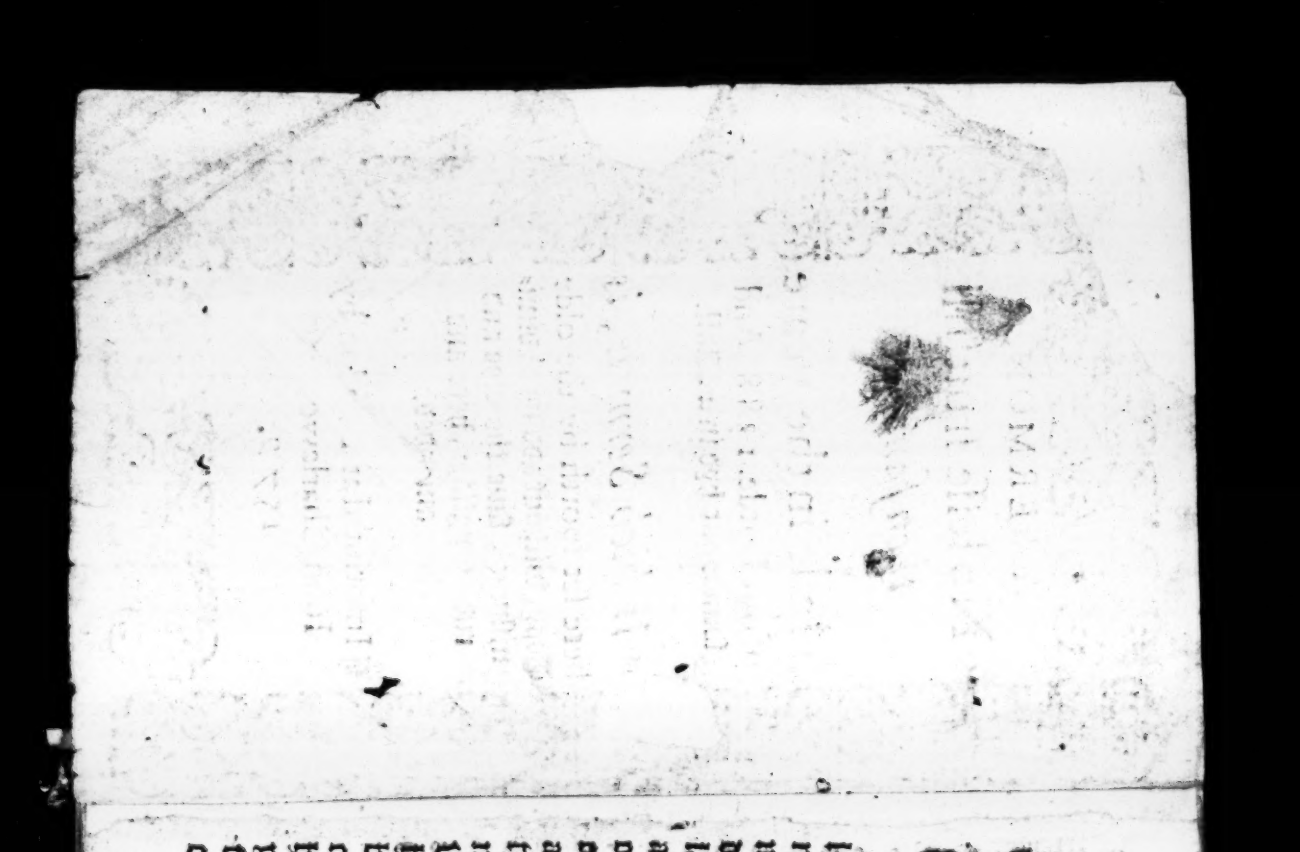
A SERMON,
No lesse fruitfull *then famous.*

Made in the yeare of our Lorde. 1388. And founde out hyd in a Wall.

¶ *Which Sermon, is* here set foorth by the olde Copy, without adding or diminishing, saue the olde and rude Englishe, here and there amended.

¶ Imprinted at London by Iohn Charlewood.
1579.



To the Christian Reader.

IDe Christian Reader, while the worlde not slumbred, but routed and snorted in the depe and deade sleepe of ignorance, some lively spirites were waking, and ceased not to call vpon the drouie multitude of men, and to styre them vp from the lōg dreames of sinful liuing, that once at the last they woulde creepe out of darknesse, and come forth to the hote shining sunne of Gods word, that both the filthy mists of their harts might be driuen away, and also their heauy & dying spirites recreated, refreshed, and quickened. So that no man can alleadge, that in any age there wanted Preachers of Gods worde: For he that keepeth Israel sleepeth not, ne slūbreth. And though through his secrete counsaile, he sendeth more labourers into his harueste at one time, then at another, yet he hath euer some to wæde, to reape, to gather sheaues together into ỹ barnes of euerlasting lyfe. Reade therefore di-

ligently this litle Sermō so long sithens written, & thou shalt perceyue the same quicke spirite in the Author thereof, that thou nowe marueylest at in other of our time. He sharply, earnestly, and wyttely rebuketh the sinnes of all sortes of men, and speaketh as one hauing authoritie, and not as the Scribes and Pharisees, which with their leaden and blunt darts could neuer touch the quick, though they haue occupied, and worne the Pulpytes of many yeares. The worde of God is liuelie & mightie in operation, and sharper then any two edged sworde, and cutteth euen vnto the deuision of the soule, and of the spirite, and of the ioyntures and marie. &c. Wherfore eftsones I exhort thee to reade this litle Treatise diligentlie, and not onelie to reuerence authoritie and the liuelie spirite, and worde of God therin, but also to learne both to acknowledge, and moreouer to amend the wickednesse of thy lyfe, which God graunt for his Christes sake. Amen.

(.*.)

A godly and famous Sermon, made in the yeare of our Lord. 1388. And found in a Wall.

Luke. xvi. V. 2.

Redde rationem vilicationis tuæ. V. 2.

Come, geue a reckoning of thy Baylywike.

CHriſt the auctheur and doctor of all trueth, in hys Goſpell, lykeneth the kingdome of Heauen to a houſehoulder, ſaying on this wyſe: Lyke is the kingdom of heauen to a houſeholding man, that went foorth fyrſt in the morning to hyre workemen into his Vineyard, ſo did he about the third howre, the ſixt, the ninth, and the eleuenth: And as he found men ſtanding idle, he ſaid to them: why ſtand ye here vnoccupied? Go Matth. 20.

ye into my vineyard, and that that is duty I shal geue you. And when the daye was ended, he called his Steward, and bade that he should geue euery man a penny.

Spirituallie, this househoulder is our maister and Lorde Christe, the true househoulder and head of his Churche here in earth: which calleth men in diuerse howres of the daye, that is, in diuerse ages of the worlde. As in the tyme of Nature he called by inspiration Abell, Enoch, Noe, Abraham, and other lyke. In tyme of the old lawe, he called Moyses, Dauid, Esaye, and Ieremye, with the Prophetes. And in the tyme of grace her called the Apostles, Martyres, Confessours and Virgins. He called also some in Chyldehoode, as Iohn Baptist: Some in their youth, as Iohn the Euangelist, some in mydle

dle age, as Peter and Andrewe, some in their latter dayes, as Gamaliel, and Ioseph of Aramathy. And all these bee called to labour in the Lordes Vineyarde, that is, his Churche, yea and that sundrie wayes. For right as ye see that in trymming of this materiall Vine, there be diuerse labourers: For some cut away the braunches that be boyde, some vnderset and laye abroad the Vine, yea some pare away the olde earth, and laye newe to the roote, which offices be all so necessary to the Vine, that if any of them faile or want, it shalbe either let, or vtterlie destroy the growing of the Vine. For vnlesse the Vine be cut, she wyll ware wylde, except she be rayled vp and laide abroad, weedes & nettles will soone ouergrowe her. And if the roote be not fatted with newe and fresh

doong, for feblenesse she wil ware barren: No lesse needefull in Christes Churche bee these three Officers, Priesthoode, Knighthoode, and Labourers. To Priestes or Preachers, it behooueth to cut away the voyde braunches of sinne, with the swoorde of Gods woorde. To Knighthoode it becommeth not to let wronges and theftes to be done, and to mayntaine Gods lawe, and them that bee teachers thereof, yea and to keepe the lande from insurrection and inuading of other Landes. The Labourers must labour bodely, and with sore sweate get out of the earth bodelye sustenaunce, both for them selfe and for other. And all these estates be so needefull to the Church, that none maye well be without other. For if Priestes wanted, the people for default of knowledge of Gods

word,

woorde, would waxe wylde in vices, and so dye ghostly. And were not Knighthoode, and men to rule the people by lawe and hardinesse, theeues and enemyes woulde so encrease, that no man coulde lyue in peace. And but for Labourers, both Prieſtes and knightes muſt become Artificers, Plowmen, and Heards, or els muſt for defaulte of bodely ſuſtenaunce dye.

And therefore ſayeth the greate Clarke Auicenna: that verie vnreaſonable beaſt, if it haue that that nature and kinde hath ordayned for it, as kynde geueth it, is ſufficient to lyue by him ſelfe, without any helpe of other of the ſame kinde: As if there were but one horſe, or one ſheepe in the worlde, yet if he had Corne and Graſſe, as Nature and kinde hath ordayned for ſuch a beaſt, he ſhould liue well inough, Auicenna.

Comparatio.

inough. But if there be but one man in the worlde, although hee had all the good that is therein, yet for want of other he should die, or his lyfe shoulde be worse then if he were not. And the case is this: For that thing that kinde hath ordayned for mannes sustenaunce, without others preparing or altering, then it hath of kinde, accordeth not to him. As if a man haue corne, as it commeth from the earth, yet it is no meate fytte for him, vntill it be by mans crafte chaunged into bread. And though he haue fishe or fyshe, yet whyle it is rawe, and not by mans labour sodden, roasted, broyled or baken, it is not fyt for mans sustenaunce. Euen so the Woolle that the sheepe beareth, must needes by diuerse crafte s bee altered and chaunged, or it bee able to cloathe any man.

And

And truelye one man by him selfe shoulde neuer do all their labours, and therefore sayeth this Clarke, that it is needefull that some bee husbandmen, some men of occupations, some Marchaunts to featch that, that one lande wanteth, from another where it is plenty.

And surely this one thing should be a great cause why euerye state shoulde loue other, and men of one crafte shoulde neyther hate nor despise men of another crafte. For one of them is so needefull to another, that oftentymes those craftes that seeme most vnhoneste, might worste be forborne. And this I dare saye, that he that is not laboring in this worlde, eyther in studying, prayeng and preaching, as it behoueth Clergye men, for the health of the people: Or in defending the causes of the needye, in

fighting

fyghting against tyrauntes and enemies, whiche is the office of knightes. Or in labouring on the earth, as in diuerse craftes, which pertaine to the Labourers, when the daye of reckoning shall come, that is, the ende of this lyfe, right as hee lyued heere without labour or trauail, so shall he want, there the rewarde of the penney, that is the endles ioyes of heauen. And as hee was lying here after no state nor order, so shall he then be put into that place where is no order, but euerlasting horror and sorrow, that is in hell.

Iob. 10.

Wherefore let euery man see to what state God hath called hym, and lyue therein by labour, according to his degree. They that bee labouring men or craftes men, do it truly. If thou be a Seruaunt, or a bondman, be subiect, and lyue in dread

2. Cor. 7.

1. Pet. 3.

dreade to displease thy Maister or Lorde for Christes sake. If thou bee a Marchaunt, deceyue not thy brother in chaffering. If thou be a Knight or a Lorde, defende the poore and needye man, from such as woulde harme him. Thou being a Judge or a Justice, go not to the ryght hande for fauour, nor to the lefte hande to punishe any man for hate. Thou that art a Prieste, instructe, prayse, and reproue. Instructe the ignoraunt, prayse the obedient, and reproue the disobedient, to God. Thus euery man ought to labor and trauayle after his degree: For when the euening commeth, that is, the ende of the worlde, then shall euery man take reward good or bad, after as he hath labourd here. 1. Thes. 4. Prou. 8. 2. Timo. 4.

These bee the woordes that I haue taken to entreate vppon, and

be

Note. be thus much to saye in Englishe: Come, geue a reckoning of thy Baylywike. Christ the authour of pitty, and louer of the saluation of his people, in the proces of this Gospel enformeth euery man which is his Bayly, by the parable of a Baylye that he speaketh of, to prepare him selfe to make his answere, and to geue a reckoning of such goods as he hath receyued at Gods hande, whē the day of straight reckoning shall come, that is ỹ day of doome. And so I at this tyme, through the helpe of God, following him that is so great a Mayster of authoritie, because I knowe nothing that shoulde more drawe awaye mans vnreasonable loue from the vayne and transytorie ioye of this worlde, then to haue in minde the dreadfull reckoning: So farre as God permitteth, I wyll shewe you how

how you shall dispose you to auoid then Gods yre and vengeaunce, when there shall be so hard iudgement, that we shal geue accoumpt for euery idle worde that we haue spoken. For then shall be sayde vnto vs, and we shall haue no power to go back: Come, geue a reckoning of thy Baylywike.

But for further processe of this first part of this Sermon, knowe you there be three baylywiks, that shall be called to this straycht reckoning. The fyrst shall answer for himselfe and for other, and they be Clergy men, that haue the ouersight or cure of mans soule. The seconde, be temporall Lordes that haue the gouernance of the people. And the third Baily shall accompt for himselfe, or at least haue much lesse charge then ỳ other, and that is euerie Christian man, for that he

The questions.

he hath receyued of God. And euery one of these shall aunswere to thyee questions.

The first. The second. The thyrde.

The first question is, howe hast thou entred? The second: Howe hast thou ruled? The third: Howe hast thou lyued? And if thou can assoyle these thyee questions, and discharge thee of them, there was neuer earthly Lord (without comparison) that so rewarded his seruauntes, as the Lorde wyll rewarde thee, that is to saye, with lyfe and ioye euerlasting. But on the other syde, if thou nowe regarding not thine owne wealth, take no heede of this reckoning, if that day take thee sodainly, so that thou passe hence in deadly sinne and euil lyfe, and haue not amended (as thou knowest not what shal befall then,) all the tongues that euer were, or euer shall bee, can not expresse

preſſe the ſorow and wo that thou ſhalt euer be in and ſuffer. Therfore the deſyre of great ioye, and the dread of ſo great paine (though the loue of God were not in thyne hart) ſhoulde make thee afrayde to ſinne, for to thinke that thou ſhalt geue a reckoning of thy baillwike. Therefore as I ſayd, the fyrſt queſtion that ſhall be propoued to the fyrſt Bayly (which is a Prelate or Curate of mennes ſoules) is thus: Howe haſt thou entred? Friende howe entredſt thou hyther? Who brought thee into this Office? Trueth, or Symonie? God or the Diuell? Grace, or Money? The Flefh, or the Spirite? Geue nowe thy reckoning if thou can: if thou can not, I counſell thee without delay to learne. For if thou be called thus or it be night, and then for to ſtande dumbe for lacke of Math. 10.

knowledge, and for confusion of thine owne conscience, thou shalt fall into the sentence that here ensueth: Binde his handes and feete, and cast him into vtter darkenesse, where is wailing and gnashing of teeth. Therefore I councell that thou aduise thee well, howe thou shalte aunswere to this question. How hast thou entred? Whether by calling, or by thine owne procuring: For that thou wouldest labour in Gods Gospell, or for that thou wouldest be rytchlie arayde, and liue easely? Aunswere to thine own conscience now, as thou shalt or it bee long, aunswere to God. Thou that hast taken nowe the order of priesthoode whether thou be a Curate or no, who stirred thee to take so hye an office vpon thee? Whether because thou wouldest lyue, as a Priest ought to doo, and

studdy

ſtuddy of Gods law to preach, and moſt hartely to praye for the people, or for to lyue a delicious lyfe, vpon other mens ſweate, and thy ſelfe to labour neuer a whit?

Questi. And here myght I aſke a queſtion: why do men ſet their Children or Cosins to ſchole? whether for to gette them great aduaunce-mentes, or to make them the better to knowe God, & to ſerue him?

Solutio. This their intencion men maye ſee openlye, by the ſciences they ſet them to. Why I pray you, put men their ſõnes to the lawe Ciuil, or to the Kings court to write letters & writs, rather then to Philoſophy or Diuinitie, but becauſe they thincke that theſe Sciences ſhalbe meanes to make them great men in the worlde? And why be there ſo few put to learn the word of God, & to be Preachers thereof.

Questi.

but as there are not such gaynes, as is in the other: And so care they lytle on bothe partes for godly lyuing.

Solutio.

Iohānes Chrisostomus. Homela.27.

But certes true it is nowe that Iohn Chrisostome sayth: Parentes bee louing to the bodyes of their Chyldren, but their soules they care not for: They desyre theyr welfare in this worlde, but they passe not what they shall suffer in another. Some ordayne great fees for them here, but none ordayne them to Godwarde: The losse of theyr bodyes they will sore bewayle, but the health of theyr soules they make no reckoning of: If they see them poore and sycke, they sorrowe and sigh, but though they see them synne, they are nothing greeued. And hereby they shew that they brought forth their bodies, but not their soules.

And

And nowe to speake agayne of Priestes, if wee take heede truely, we shal perceiue great abhominations that be scattred in the church nowe a dayes amongste Priestes, we shall well perceyue I saye, that they come not all into Christes folde by Christes calling, for to profite, but by other wayes to get them worldlie wealth. And this is cause of loosing of soules that Christ bought so deare, and of many errours among the people. And therefore it is wrytten in the booke of mourning, where the Prophete speaketh thus to God: The enemy hath put his hande to all thinges to him desirable, for he hath let lawlesse folke enter into the Sanctuarie, of the which thou haddest commaunded that they shoulde not enter into thy Church. The enemye is Sathanas, as his Note.

name ſoundeth, that hath put his hande to all that him lyketh. For what ſinne might the Fiend by all his craft or engine haue ſowen among men, that is not nowe adayes vſed? In what plentie is pryde, enuy, wrath, and couetiſe? When were they ſo great as they be now, and ſo of all other ſynnes? And wherefore thinke ſt thou? but for becauſe there be lawles people entred into the Temple, that neyther in themſelues keepe the lawe of God, or can teach other. And to all ſuch ſayeth God by the Pro-
Oſee. 4. phete Oſee: For that thou haſt put awaye cunning or knowledge of Gods wyll, I wyll put thee away, that thou ſhalt vſe no Prieſthoode to me.

Note, that God and holy ſcripture expreſſelye here forbiddeth menne to take the ſtate of Prieſthoode

hoode on them, vnlesse they haue knowledge as behooueth them. Thou then that canst neyther rule thy selfe nor others, after the lawe of God, beware howe thou wylt aunswere, for God at this dreadfull doome shall saye to thee: Come geue a reckoning of thy bayliwike how thou hast entred.

The seconde question that euerie Prelate or Curate must aunswer too, is this: Howe hast thou ruled, that is to saye, the soules of the Subiectes, and the goodes of poore mē? geue now thy accompt. Fyrste, howe hast thou gouerned Gods flocke committed to thy cure? Whether art thou an Herd or an hyred man, that doeth all for his bodelie hyre? As a father, or as a woolfe, that eateth the sheepe and keepeth them not? Say on, whome hast thou turned frō their

curſed lyuing, by the deuout preaching and good enſample? Whome haſt thou taught the lawe of God that was before ignorant? There ſhall be heard a grieuous acculing of fatherles childre, and a ſtraight alleadging of all the flocke, that thou haſt taken of them thy lyuing through their labour and ſweate, and done nothing therfore but let him go aſtraye, wandring for paſture and water, and none geuen them by thee.

Directlye geue thy reckoning alſo, how haſt thou ruled and ſpent the goods of poore men? Howe ſhalte thou tremble with horrible feare then, thinkeſt thou? Heare what Saint Bernard ſayeth, threatening Clarkes and Miniſters of the Churche: They bee in the place of Saints ſayth he, and they do wickedly, in that they not hol-

Barnardus.

ding

dyng them content with wages that are sufficient to theyr necessaries, but the ouerplus, that the needy should be sustayned by, they be not ashamed to wast in the houses of their pryde and Lecherie, witholdinge to them selues wyckedlye and cursedlye that which shoulde bee the lyuinges of pooze men, with double wickednesse truly they sinne. First they do sinne, in that they rob other men of their goodes. Furthermoze, foz that they mysuse holy thinges in theyr vanities, and in their wickednesse. Euerie such Baylye therefoze beware, foz anon to the last farthing thou shalt reckon & geue accompt. Thinkest thou thē that thou shalt not be disalowed of God, foz that, that thou myspent? In brynging vp of young ydle fellowes, nourysshed & taught as it were in a scoole

to

to blaſpheme God in all manner of poyntes of euyll lyuing, in feeding of fat Dalfries, of Houndes, and of Haukes (and if ſo be, that is woꝛſt of all) on lecherous women. Heare what is ſayde of ſuch: They haue lead their dayes in vanitie and in wealth, and in a moment they bee gone downe into Hell. Thinke therefoꝛe I rede thee, that thou ſhalt rẽder ſtraightly the accompt of thy Bayliwike.

The thirde queſtion that this Baylie ſhall aunſwere too, is this: How haſt thou lyued? What light of holyneſſe haſt thou geuen and ſhewed to the people in thy lyuing? What myꝛroꝛ haſte thou bene vnto them? Now geue thy reckoning, howe haſt thou lyued? As a good ſhepheard going befoꝛe his flocke with good enſamples, oꝛ as alewde perſon? As a man,

oꝛ

or a beast: It is wonder truelie to see howe the life of Priestes bee chaunged. They be clothed lyke Lords and Knightes, they speake as vnhonestlye as any rybaulde or Harlot: as couetously for gaynes doo they procure, as any Marchaunts. They ryde like Princes, and all this that thus is spent, is of poore mens goodes, and Christes heritage. Therfore sayth an holy Doctor, the clay of Egipt is tough and stincking, and medled with bloud: the states were harde to be vndone, for they were baken with the fyre of couetous, and with the layre or earth of lustes. In this point rich men trauayl, and in this watche they, lying in wayte for poore men. In these trauaile Prelats that be blinded with to much shining of ritches, that make them houses like churches in greatnesse

and

and superfluous aboundaunce of all things, that with diuers paynturs colour theyr chambers. and with diuers silkes and cloathings of collours make theyr Images gaye, but the poore man for want of cloathes beggeth, and with an emptye wombe doeth crye at the doore. And shall I say sooth, sayth this doctour, oft tymes this poore men be robbed for to cloath stocks and stones. Of such speaketh the Prophete Esaye: Who art thou here? Or as how art thou here? Here thou art occupying the place of Peter, of Paule, of Thomas, or of Martine, but howe? As Iudas was amonge the Apostles, as Simon Magus amonge the Disciples, as a candle newlye quentched, that fumeth ouer all the house, in steade of a lyght Lantarne, and as a smoke that blyndeth mennes

Note.

Esai. 20. Quid tu hic, aut quasi quid hic.

eyes

eyes in steade of a cleare syze. If thou contrary thus the manner of lyuing, that Christ and his Disciples left to Priestes, heare what the Prophet Ieremy sayth. They haue entered, and they haue had, and haue not bene obedient: they haue with false title, or with theyr false corrupt intencion, had poore mennes goods to theyr mysusing, and they haue not beene obedient to the law of God in their own lyuing. Therefore it is written that they shall haue the hardest doome. A harde doome or iudgement, for that they haue mysentred: a harder iudgement, for that they haue mysruled: the hardest iudgement, for because they haue so cursedlye lyued beyond all other. Wherfore I councell thee betimes think how thou wilt make thy reckoning. Ier. 31. Sapi. 6.

The second Bayly that must answer

swere for himselfe and for other, is he that hath ỹ rule of any Realme, Prounce, Shyre or Countreyes; as Kinges, Princes, Mayres, Shiriffes, and Justices, and these shall also answer to the same three questions. The fyrst, howe hast thou entred into thy office? Whether to profyte the people, to destroy falshood, and further truth, or for desire to obtaine therby worldly worshipp and ryches? If thou take such an office more for thyne owne worldlie profite, then for to helpe the common wealth, thou art none of the perfecte members of the Church, but art a tirant, and it is to be feared least there be many that desyre such estate. Some that they may be enhaunced with ryches. and some that they might the rather oppresse suche as they hate, and some bee enhaunced in

taking

taking gyftes: whereby they spare to punishe those that haue trespassed, and so make them partners of theyr synnes, and for bribes they worke all thinges. And many such when they bee so hyghe in office, thinke not that they bee poore mens Sõnes, Brethren, and Seruaunts, but thinke them selues to be of a hygher kinde of nature, as they be aduaunced to worldly honour, which is but winde and vanitie. Of whome sayth God by the Prophet: They haue raygned, but not by mee: They haue bene Princes, but I knowe them not. So was Roboam kyng Salomons Sonne, when he was fyrst king, aduaunced in his hart, when the people of Israell came to hym and sayde: Thy Father in his last dates put vpon vs a great charge, wee desyre thee that thou woul-

dest

deſt make it lyghter, and wee wyll ſerue thee. The king aſked counſell of the elder wyſe men, which aduiſed him to aunſwer them faire and that ſhould be beſt. But hee forſooke theſe wiſe mennes counſelles, and dyd after chyldren that were his playe fellowes. and ſayde to the people, when they came againe: My leaſt finger is bygger then my Fathers rydge bone. My Father greeued you ſomwhat, but I wyll adde more thereto. The people hearing this, rebelled againſt him, and tooke them another king: and ſithens that tyme, came neuer the kingdome whole againe. Wherefore it is good for Rulers to take ſober councell, and to eſchewe eare rounders, and alwayes to haue an eye of loue to the commons that they rule. For knowe they well, be they neuer ſo

hye

hye, that they shall come before a higher iudge to geue a reckoning.

The second question is: Howe hast thou ruled the people and the office ỹ thou haddest to gouerne? Thou that hast beene a Iudge in causes of poore menne, howe hast thou keept this commaundement of God, that thou shalt not take heede to the person of the poore man, to bee harder to him for his pouertie, nor thou shalt not haue respecte to the ritch mans counte- Deutro. ii.
naunce, to spare or fauour him in wrong, for his ritches? O Lord, what abusion is there among officers of both lawes now a dayes? If a great man pleadeth with a poore man to haue ought ỹ he holdeth, euery officer shalbe ready to further the ritch man all that they may in his cause, that he may haue the ende that he desyreth. But if a

poore man pleadeth with a ryche man, then shall there be so manye delayes that though the poore mans right be open to al the countrey, for pure defaulte of spending, he shall bee constrained to let his cause fall. Shireffes & Baylyffes will returne poore mens writtes with a Tardevenit, except they fede money in their handes. And yet I heate saye of men, that haue proued bothe courtes, that the court that is called more spyrituall christen, is more cursed. Therefore it is truely sayde: Gifftes they take out of mens bosomes, to subuert the wayes of right iudgement. But in especiall the woordes of Christ are to be feared, who saith. In what iudgement ye iudge other, your self shal receiue the same whē ye shall come to geue accompt of your Baylywike.

Pro. xvii.

Math. vii.

The

The thyrde question is: Howe hast thou liued: thou ỹ iudgest: and punishest other for trespassing. A great Doctour sayth: It behoueth thee that punishest other men for theyr trespasses, to eschew and flee their vices. For if thy selfe do vnlawfully, iudging other thou condemnest thy selfe, syth thou doest that thinge that thou damnest in other. Paule sayeth, why teachest thou not thy selfe, that teachest other? Why stealest thou that teachest other men not to steale: Gregory sayeth: How shall that man take rule of other, that cannot go before them in good liuing? And when anye man standeth before him in iudgement, hee must take heede before what iudge hee shall stand himselfe to take his iudgement after his deedes. But it is to be feared that many fare as the Rom. 2.

two falſe Judges, that woulde haue damned to death holye Su-
Suſanna. ſanna, for that ſhe would not cõſent vnto their lechery. Of the which it is written, they turned awaye theyr eyes, for that they woulde not ſee heauen, nor haue minde of right iudgement: And ſo it fortuneth oft, that they which are more worthy to be hanged, damne them that be leſſe worthy. As a Clarke
Socrates. telleth of Socrates the Phyloſopher, who on a time wasdemaunded why he did laugh? For I ſee
Valerius Maximus libro. 7. ſayde he, great theeues lead little theeues to hanging. I praye you whether is he a greater theefe that taketh awaye a mans houſe & his lande from him and his heyres for euermore, or he ỹ for great neede ſtealeth a ſheepe or a Calfe? And ſuppoſe ye that ſometime we haue not ſuch Judges, and men of lawe

that

that be very extorcioners and bri-bers themselues, and iudge other to death. But I aduise thee that thus iudgest other men, to remember ỳ thou shalt come into iudgement to geue a reckoning of thy Baylywike.

The third Baylye that shall be called to this dreadfull doome, shalbe euery Christian man, that shall reckon to hys Lord God for the goods that he hath had of his. And here I will speake but of the fyrst question, that is, howe hast thou gouerned thee and thy goods and how hast thou entred here to thy goods? Beware ye that haue gotten any goods wrongfully, eyther taken by extorcion, by stelth, usury or deceite, wo shalbe to you at this dreadfull day. For as saint Austen saith, if he bee cast into the fyre, ỳ hath not geuen of his owne

The third Bayly.

Austen.

goods righteouslye gotten: where thinkest thou shall he be cast, that hath stolen other mennes goods? And if he shal bren with the Fiend that hath not cloathed the naked: whete iudgest thou shall he bren, that hath made naked them that were clothed? But as S. Gregory sayth, two things make men thus to liue by rape of other mens goods, that is, despre of honour, and dread of pouertie. And what vengeaunce falleth on this sinne of couetoulnes, ye may see by a figure of scriptnre. When the Angell said to the Prophet Zachary: Lyft vp thine eie and see what is that that goeth out. And the Prophet asked, what is that? Then the Angell sayd, this is the pot going out that is the eye of the earth. And there was a waight of leade, and there was a woman sytting in the mydest

Moralli. Grego. 8

Zacha. v.

midest of this pot, & the Angell said this is impiety, and he tooke her, and cast her into the midle of the pot, & tooke the gobbet of lead and cast into the pottes mouth. And the Prophet lyft vp his eyen, and saw two women like spirits in the ayre, with wings like vnto kites or Puttocks, & they carried vp the pot betweene heauen & earth. And the prophet asked the Angell, whether they would cary this pot: and he sayd into the land of Synnaar. This pot is couetise: for as a pot hath a wide open mouth, so couetousnesse gapeth euermore after worldly goods, ritches & honour. And as the licour in the Pot profiteth not to the pot selfe, but them that drawe and drinke thereof: so worldly good oft profyteth not the keeper, but other that come after, as it is written: Hee that hath Expositio.

money, shal haue no fruit of it. And this couetise is the eye of couetous
Eccle. 5. men, for they be blinde to see howe they should come to heauen. But to win worldly thinges they can see many wayes, like to the Owls and night crowes, that better see by night, then by day. The peece of leade is the sin of obstination, the woman sitting in the Pot is Impiety, as the Angell sayth, that followeth vnrighteousnesse and auarice. A man through auarice doeth lose the pitty that they should haue of the mischiefe of his soule, sithens often men leese the lyfe of their soule by deadly sin, that they commit to get ritches. And also they lose the pitty that they should haue to their bodies, putting thē selues to many great perils and iopardies of their bodies both by sea and lād and leseth compassiō toward other men

men, and al maketh couetise. This pot is stopped with the gobbet of leade, when Impietye is closed thus by sinne of obstination, by couetousnesse, that it may not go out of the keepers hart by repentance: For as Iob saieth, when hee is fulfilled, he shalbe stopped. The two women that bare vp the pot, were pryde and luste of flesh, that in the scripture be called the two daughters of the water Leche, crying: Bring, bring, and they had wings. The fyrst woman, which is pryde, hath two wings, the first wing be graces or giftes spirituall, as cunning, wisedome, councell, and such other, of which giftes men are oft proud. The second wing is bodely grace or giftes, as strength, beuty, auncetry, with such other, of which also men ware often proud. Iohn. 15.

The wing of the second woman be

be fleshly desyres, and they be glutTony and slothe. Of glotony speaketh S. Gregorye, saying: When the belly is fylled, the prickes of lecherie be styred. Of slothe sayth S. Austen: that Lot, while he was in business, dwelling amongst the shrewes in Sodome, hee was a good man: but when hee was in the hill idle, in dronkennesse he lay by his owne daughters. And these women had winges like Kleydes or Buttockes, that with cryng voice go seeking their meate, as Bartholomeus sayeth: Thus fareth the couetousnesse and feruent desyre of fleshly men, as witnesseth saint Austen: We see saith hee, that rauenous fishes haue some measure, for when they hunger, they do rape and eate, but when they be full, they spare: Only couetous men may not be fylled or satisfyed, euer

Grigo.

Auguſt. de conflictu virtutes et viciorū.

Bartholomeus de proprietatibus rerū.

Auſten.

euer he taketh, and neuer hath hee inough, neyther dreadeth he God, nor shame of man, neyther spareth father, neither knoweth mother: with his brother hee accordeth not, nor with his freende keepeth truth. He oppresseth widowes, & harmeth motherles children: Free men he maketh bond, & bringeth forth false witnesse. He occupieth dead mens goods, as though hee neuer should dye. What madnesse is this, sayth this Doctor, thus to lese life and grace, and procure the soules damnation: to win golde and loose heauen? And therefore saith the prophet, vnhappines shal compas them round about, trauel & vnrightcousnesse is in the mydst among them. Also Innocentius speaking of the harme ỳ commeth of couetousnes, sayth: O how many men hath couetousnes deceiued

Augustinus.

Psal. 10.

Innocentius

and

and spyte: For couetousnesse of reward of giftes that the King Balac promised Balaam, hee would haue
Num.22. cursed the people of God, notwithstanding his owne Asse reproued him in his owne conscience, and all that was in him reprooued, & hurt his foote at a wall. And yet was he ouercome and lead awaye with touetousnes, which enforced him what he might. Achan was stoned
Iosu.vii. for couetousnesse made him steale gold and precious clothes, against Gods commaundement. Gehesie
4.Reg.v. was striken with miserye, for that he sold Naamans health, that came by the grace of God. Iudas for couetousnesse solde Christ and afterward hanged himselfe. Anany and
Acts.v. Saphira his wife did dye suddenly, because they denied to Peter the price or summe of money that they receyued. Couetise is cause, that

ritch

ritch men eate poore men euen as beastes eate grasse, keeping it vnder, this is daily seene. For if a rich man haue a fielde, and in the midst or on the out side a poore man haue but one aker, or if a ritch man haue a whoale streete, saue one house, that some poore brother of his oweth, he neuer ceaseth til that he haue gotten it out of the poore mans hande eyther by praying, or by bying, or by purchasing by discrete. Thus fared it by king Achab, that by the procurement of the false Queene Iesabell, slewe the poore man Naboth, for that hee would not sell him his byneyarde lying by his pallace. Wherupon sayeth saint Ambrose: Howe farre will ye ritch men stretch out your couetousnesse? Wil ye dwel alone vpon the earth, and haue no poore mã with you? Why put you out

Ambros. de suo libello de Naboth.

out your fellow in kinde, and challenge to your selfe the possession, that kinde and nature hath made common to al men, both poore and ritch? The earth was made common, and will ye rytche men challenge proper right therein? Nature and kinde knoweth no ritches for she bringeth forth al manner of men poore. For we be not gotten with ritch clothes, nor borne with gold and siluer. Nature and kinde bringeth vs naked into the world bothe needy of meate and drinke. Naked the earth taketh vs again, as naked euen as she brought vs hether. She cannot close our possessions and ritches with vs in the sepulchre. For kinde maketh no difference betweene poore & ritch. neyther in comming hether, neyther in going hence, all after one manner she bringeth forth, al after

one

one mānet closeth she in the graue. Whosoeuer maketh difference betweene poore & ritch, abide til they haue lien a litle space in the graue and then open & looke amonge the dead boanes who was ritch, and who was poore. Except it bee as thus, that moe clothes bee rotten with the ritch men, then with the poore. And that endamageth them that be aliue, & profyteth not them that be dead. Thus sayth the holy Doctor, of such extorcioners it is written: other mens fieldes they reape, and of the vine of him that hath beene oppressed, they pluck away the grapes. They leaue men naked, & pluck away theyr clothes that they haue not wherewith to couer them from colde. And they lyft vp this pot (that I speake of before) betweene heaue and earth, for couetousnesse of men, neyther hath Iob. xxiiii.

hath charitie in earth to theyr bre-thren, nor to God in heauen, and they beare this pot into the lande of Sinnaar, that is to say, into the land of stench, that is hel. For there is stenteht in steede of sweete smel-ling, as Esay sayeth. Beware that ȳ go not with this pot, nor with the woman therin, and in any case take heede that thou marrye not with her, for then he must be both one. This is that lecherous wo-man and full of fleshely delightes, with whom kings and merchants haue committed here in earth, and with her boyces they haue beene made ritch, whose dampnation is written in the booke of the Reue-lation of S. Iohn, by these wordes. In one daye shall all her plagues come on her, death, sorowe & hun-ger and fyre shall burne her. For strong is God that will auenge him

him on her. The kings of the earth that haue done lecherie with her, & haue lyued in her delights, when they shal see the smoke of her brenning, shall stande a far off weeping and wayling, yea crying alas, alas, that great citie that was clothed with bisse, purple, and brasel, and ouer gylt with gold and precious stones and Pearle, for in one howre all these great ritches shall be destroyed. Then shall they say that shall be damned with her: we haue erred from the way of trueth and righteousnesse, and the lyght hath not shined vppon vs, and the Sunne of vnderstanding hath not risen to vs: wee haue benc wearied in the way of wickednes and of lustes, and haue gone the harde wayes, but the way of God we knew not. What hath pride profyted vs, or the boast of our ritches?

what hath it brought vnto vs? All is gone as a shadowe of death, and we can now shew no manner of holinesse in our kindred. In our wickednesse wee be wasted away. Thinke therefore I councell thee, that thou shalt geue a reckoning of thy bayliwike.

Here should be asked howe hast thou gouerned thy Wife, thy Children, and seruauntes? Hast thou brought them vp after the lawes of God, and continued them therein, as muche as lyeth in thy power? But if thou hast brought them vp after an other waye, or suffered them to go at their owne wyll, think not but thou must geue accoumpts therof, when it shall be sayd: Geue accoumpt of thy bayliwike. But and if thou wilt auoyde all the straight & harde accoumpts, I councell thee, whatsoeuer thou

be,

be, to fall and cleaue vnto the mercie and goodnesse of God through Christes merites, with a liuelie faith and repenting harte for thine iniquities. And nowe therfore repent of thy lyfe paste, and amende, for if thou do not, and that in tyme, who shall graunt thee pardon, and release of thy accoumpts?

¶ The second part of this Sermon.

IN this second parte with the helpe of God, I will shewe fyrst who shall call vs to this reckoning. Secondly before whom we shall recken: And finallie what punishment shall be to them that be found false seruauntes and wicked, and what reward shal be geuen to them that be found faithful & true. For the first ye shall knowe that there bee two iudgementes, the fyrst anon after the departing of the body & soule, which is a par-

tyculat doome, wherof Luke speaketh in his Gospell. The seconde doome shall be anon after the generall resurrection, and that shall be vniuersall, and of this speaketh Saint Mathew. To the fyrst shall euery man be called one after another, as the worlde passeth. To the second shall we come altogether in the twincklyng of an eye. To the fyrste men shall be called by three Somners or Sergeants, the fyrst is sickness, the second age, the thyrd death. The fyrst warneth, the second threatneth, and the thirde taketh. This is a kindlie order, but sometime it falleth vnkindly. For some dye, that neuer wyst what was sickenesse, nor age, as chyldren that be sodainlie slaine. And some, yea and the most part now adaies that dye, depart before their pure and naturall age of death. Therefore

Math. 17.

fore I say, that the fyrst that calleth vs to this especial iudgement, is sycknesse, that folowyth all mankinde, so that euerie man hath it. And there is double sycknesse that some men haue, but not all, yet the fyrst sycknesse is double, for some is within, in the mydst of the soule, & some is without in the feblenes of the body, that needes must be destroyed, who in cõtinuance of tyme himselfe is cause of corruption, as the Philosophers sayth, that there be feblenes in sycknesse. Now may a man see hereby, that though a man shut out of his house, that is his harte, al maner of worldly and fleshlye thoughtes, yet for all that euer he can doo, he shal scantly suffice to thinke onlie on GOD, the space of a Pater noster whyle, but some other thought of things that be passing, entereth into the soule,

Notetur.

and draweth her from the cõtemplation. But O good God, what a sycknes is this, & heauy burthen vpon the sonnes of Adam? That on the fowle mucke of the worlde we can thinke long inough, but on the Lord whome the soule shoulde haue most delectation by, we cannot thinke not so lytle a space, but that the cockle wyll enter among the wheate. Of this sickneſſe spake S. Paule when he sayde, I see an other lawe in my members, rebelling against the lawe of my spirite, and taking me to the law of sinne. So that it fareth by vs as it doeth by a man that woulde looke stedfastlie against the Sunne, and can not endure long for nothing, & yet for no default that is in the Sunne for it is most cleare in it selfe, & so by reason shoulde be best seene, but it is for the feblenes of mens eyes:

Right

Ryght so, sythens Adam our fyrst Father was put out of Paradise, all his offspryng haue beene thus sycke, as the Prophet sayth: Our fathers haue eaten a bitter grape, and the teeth of theyr chyldren bee set on edge. The second sickneſſe that is commen to all mankinde, cõmeth of feblenes of body, as hũger, thyrst, cold, heate, sorrow, werines, & many other, as Iob sayth. A man that is borne of a woman, lyuing a lytle time, is fylled with many miseries. But there be other sycknesses that come to some, but not to al, as Lepry, Palsy, Feuers, Dropsies, blindnes, & many other, as it is sayd to the people of Israell in scripture: But if they keepe not the commaũdements that be wrytten in the booke of lyfe, I shall increase thy sorrowes, & the sycknes of thy seede, great sycknes and long abi-

Gen. 3.

Exe. 18.

Iob. 18.

ding. And ye shall vnderstand that God sendeth such sycknesse otherwhyle to good men, and somtimes to shrewes. To good men God doeth it for two causes: and that I say of syckues, I would to be vnderstande of all manner of tribulation. The fyrst cause, for that they should euer knowe that they haue no perfection of themselues, but of God onely, & to encrease mekenes. Of this sayth Paule: Least the greatnesse of reuelation lyft or extol me vp into pryde, to me is giuen the pricke of my flesshe, the angell of Sathanas, to smite me on ỹ necke, whereof I haue thryse prayed God that it shoulde go from me: And he aunswered me, my grace is sufficient. For vertue is fulfylled in sicknesse, wherof thus sayth the glose: The fend asking Iob to be tempted was hearde, & not the Apostle, asking

asking his temptation to be remoued: God heard him that should be dampned, & he heard not him that he would saue. For oft the sick man asketh many thinges of the Lechе that he wyl not geue him, & that is for to make him whole of sycknes. Also God sendeth Saintes oftentimes syckuesse and persecution, to geue vs synful wretches ensample of patience. For if he shoulde suffer his Sayntes to haue such tribulation in this worlde, & they thanke him therfore, much more we wretches, that God hath sent to, not a hũdred part of their sorow, should beare it meekelie, sythens we haue deserued a thousãd tymes so much as they haue. Wherefore as we reade of Toby, that on a daye as he was wery of burying of poore mẽ, the which shoulde els haue bene vnburyed, and haue bene eaten of Houndes

Tob. 2.

Houndes & fowles, as the carrens of other vnreasonable beastes, as he for wearinesse was layde to rest (through the sufferance of God) the Swallowes that bredde aboue in the house, made ordure which fell on his eyes, whereby hee waxed blinde. This is written that God suffred this temptation to come to him for an ensample of patience to all them that came after. And so was also the temptation of holie Iob. And though Tobie from his childhod euermore dyd feare God, and kept his commaūdements, yet was he not agreued against God, though that mischeuous blindnes fell to him, but vnmoueably dwelt in the dread of God, thanking him all the dayes of his lyfe. Loe here scripture expresse sayth that God suffred this holy man to haue that sickenesse, to geue other that come after

after him an ensample of patience. And also some tyme God sendeth sickneſſe and tribulation to wicked men, and that for two causes: First for that they should dreade God, & leaue their synne, as it is written: Their sicknes was multiplyed, & after they hasted to Godward. For we see often, men in sicknes know their God, that neuer would haue turned to him whyle they were whole. Also God sēdeth them sickneſs often, to agast other men, least they should folow their sinne. As ỹ sickes of King Antiochus, whome God smote with such a plage, that wormes crawled out of his body, he being aliue. And the stinch was so lothsome, that his friends were wearie therwith, & might not suffer it: yea, at length he might not abide his own stinch, and then began he to know himselfe and sayd: Antioc.

It

It is ryghtfull to be subiect to God and a mortall man not to hold him equall with God. And the storie sayth, he asked mercie of God, and made a vow vnto him ỹ he would make the citie of Jerusalem free, & the Jewes as free as the men of Athens, & that he woulde honour Gods temple with precious aray, and multiplie the holy vessels, and finde of his owne landes the costs and expences pertaining to the sacrifyce, & that he woulde become a Jew, & go ouer all the Land, preaching Gods Lawe. And yet God gaue him no mercie as he desyred, for neyther was there in him contricion nor repentance that sprong of faith, but of odious paine. For what was in him to forsake his wickednesse, when he was vnable to do good or euyll? And by this vengeance that God tooke on this

king

king, men may see what it is to be disobedient to God. Also it is to be taken hede, that when sickenesse commeth, euer it sheweth that the patient is mortal, and that he shal needes dye, and though he maye escape this sickenesse, yet can he not eschew death, & so he must needes come to the reckoning.

The seconde Somner that shall call to this peculiar iudgement, is age and feblenesse, whose property is, although he tarrie with thee, he wyll not leaue thee, tyll he hath brought thee to the thirde, that is, death. But there be many, though they haue this Sōner with them, yet they take no heede. He seeth howe his head hoareth, his backe crooketh, his breath stincketh, his teeth fallen, his syght fayles, his face ryucle, his eares ware heauy to heare: what meaneth all this, but

The second Sommer. Properties of Death.

but that Age somneth thee to the doome? But what more madnes can be then a man being called and drawn to so dreadfull a reckoning, where except he answere well, he forfayteth both body and soule to damnation for euer, if he see a lytle myrth by the waye, he thinketh so much thereon, that he forgetteth who draweth him? So doth he that is stricken in age, who hath so great pleasure in this worldes wealth, that he forgetteth whether he is going. Therfore sayth a holy Doctor, that amongst all the abuses of the worlde, most is of an olde man that is obstinate, for he thinketh not of his out going of this worlde, nor of his passing into the lyfe to come. He beareth three messengers of death, but he beleeueth them not, and the cause is, for the threefold cord that such an olde

man

man is bounde with, is harde to breake. This corde is custom that is of three plytes, which be these, ydle thoughtes, vnhoneſt ſpeech, & wicked deedes. The which if they growe in a man from his childhod vnto mans age, they make a three folde corde to binde the old man in custome of ſynne. Therefore ſayth Eſay, breake the bondes of ſynne. Eſai. 56. Thinke therfore whoſoeuer thou be that arte thus ſommoned, thou cãſt not eſcape, but that thou muſt make thy reckoning.

The thyrde Sonner to this reckoning is death, and his condition is this, come he ſyrſt, or come he laſt, he ſpareth neyther poore nor rich, aged nor yong, nor he feareth no threatening, he regardeth no prayer nor gift, nor graunteth any reſpite, but without delay he bringeth forth mã to iudgemẽt. Therfore The thyrde Sonner. Diffinitio mortis.

Augustinus. fore sayth S. Austen, wel ought euerie man to dread ꝑ day of death. For in what state soeuer mans last day fyndeth him whē he goeth out of this worlde, in the same state it bringeth him to his iudgement. Therfore sayth the wise man, cōe thinke on thy last day, & thou shalt neuer sinne. Now remember that thou shalt reckon for thy baptisme.

The day of iudgement. I say also that there shalbe another day of iudgement, to ꝑ which all men shall come together in the twynkling of an eye, and this shall be vniuersall. And lyke as to the other, euery man shall be called by these three Somners, so to this iudgement al the world shalbe called with three generall Somners, and ryght as the other three messengers shewe a mans ende, so do these messengers tell the ende of the world. The first is the worlds

sickenes

ſickneſ, the ſeconde is his age and feblenes, and the third is his ende. The ſyckneſſe of the worlde thou ſhalte knowe by Charitie waxing colde, & his age and febleneſſe thou ſhalt knowe by tokens fulfylled, & his ende thou ſhalt know by Antichriſtes purſuing. Fyrſt I ſayde, thou ſhalt know þ worlds ſyckneſ by charitie waxing colde. Clarkes that do wryte on natural thinges, ſaye that the body is ſycke, when that his kindly heate is to lyttle, or when it is to much. Then ſythens vnderſtande as thus, that all men is as one body, whoſe kyndlie and naturall heate is Charitie, that is, loue to God, and loue to thy neighbour, vnnatural or vnkindlie heate is iuſtfull loue to other creatures. When therefore thou ſeeſt that the loue of men to Godwarde, and to theyr neighbors is colde, lytle, and

To knowe the worlde ſickneſſe.

faint, & the loue of worldly thinges and lustes of the flesh is great and feruent, then know thou well that vnkindely heate is to great, and kindly heate is to lytle. That this is a knowledge of this sickneſſe, I
Wath.23. maye prooue by Christes autority, for he himselfe gaue this as a signe drawing to the ende of the worlde, for that wickednes shall be plenteous, charity shal waxe cold. Therfore when thou seest charitie thus lytle set by of the world, & wickednesse encrease because the worldly thinges bee most set by and loued, know well that the world and his wealth passeth, & that this Somner is come. And thus saith Saint
2.Tim.3. Paule, wot thou well, ỹ in the laste dayes shall come perilous times, & there shalbe men louing thẽselues, that is to saye their bodyes, and all thinges belõging therto, couetoulneſſe

nesse borne vp with pride, vnobe-
dient to Father or mother, felowes
without affection, without peace,
blamers, incontinent, vnmylde,
without benignitie, traytors, re-
bels, swelling, louers of lusts more
then of God, hauing a likenesse of
pietie, more then the vertue therof
& these flie thou. When thou seest
the people of such fashion, knowe
thou well that the fyrste Somner
warneth al the world, that the day
of reckoning draweth toward.

The seconde Somner that shall
warne all the worlde, is the age of
the worlde, & his feblenes, & shew-
eth tokens fulfylled, but I knowe
well that wee be not sufficient to
know the times ẏ the Father hath
put in his owne power, to shewe
certainly the daye, the yeare, or the
howre of iudgement. This know-
ledge was hid from the very Apo-

steis of Christe, & also from Christs manhood, as to shew it to vs. Neuertheles we may by authority of scriptures, with reasons & expositions of holy men, well and openly shew ỹ this day of wrath is nigh. Least any man say in his hart, as it is written of the foolish Baylye, that sayth: My Lord doth tary to come to iudgement, and vpon hope therof, he taketh vpon him to beate his felow seruaunts, & to eate and drinke, & be dronken, I shall shewe you that this day is at hande, but how nie I cannot say, nor will not. For if Paule sayde a thousand, three hundred yeare & more past, we be those on whome the endes of the worlde be come: much more maye we saye the same, that bee so much neerer the end then hee was. Also S. Iohn Chrisostome sayth: Thou seest darknes ouer al, & why doub-

Luke. xxii.

1. Cor. x.

Chrisotomus.

test

teſt thou that the day is at an ende? Fyrſt on the valleyes in darkenes, whē the day drawēth downward. When therefore thou ſeeſt the valleis darke, why douteſt thou whether it be neere night or no? But if thou ſee the ſun ſo lowe that darkeneſſe be vpon the hilles, thou wylt ſay doubtles that it is night. Right ſo if thou ſee in the ſeculer menne, that darkeneſſe of ſin beginneth to haue the maſtry, it is a token that the worlde endeth. But when thou ſeeſt Prieſts that be put in the top of ſuffrancie of ſpirituall dignitye, that ſhould bee as hyls among the common people in perfect lyuing, that darkeneſſe of ſin hath got the vpperhand of them, who doubteth but that the worlde is at an ende? Alſo Abbot Ioachim in the expoſition of Ieremy ſayeth, that from the yeare of our Lord MCCC. all

A proper ſimilitude.

Ioachim

tymes be to be suspected to mee, & wee be past this suspect tyme nigh CC. yeares. And mayde Ildegar, in the booke of her Prophecies, in the third part, the .x. vision and viij. chapt. moueth this reason: Right as in .vij. daies God made ỹ world so in .vij. thoulãd yeares the world shall passe, & as in the first day man was made and fourmed, so in syre thousande yeares he was brought againe and reformed, and as in the seuenth daye the worlde was full made, and God rested of his working, so in the seauen thoulãd yeare the number of them that shall be saued, shall be fullfylled, & then shall the Saintes wholy rest in bodye and soule. If then it be so as this Maiden sayth, that seuen thousand yeares in passing of the worlde accorde to the seuen dayes in making of it, let vs see what it wanteth that

Mayde Ildegar.

Aduerte

that these seuen thousande yeares be not fulfylled. For if we number the yeeres from the Natiuitye of Chriſte, to the yeares from the begynning of the worlde, following the minde of Auſten, Bede, Origene, & the perfecteſt doctors treating on this matter, it is paſſed now almoſt fyre thousand and fyre hundred yeares, as it is open in a booke called Speculum iudiciale. So it followeth that this laſte daye is more then halfe gone, if we ſhall geue credence to thys Maydens reaſon. But if we leane to the Goſpell of Mathew, we ſhall fynde that the Diſciples of Chriſt aſked three queſtions. Firſt what time the Citie of Jeruſalē ſhould be deſtroyed. The ſeconde, what tokens were of his cōming to iudgement, and the thirde what ſigne ſhoulde be of the end of the worlde. And Chriſt gaue

Auguſtinus.

Mat. 14.

no certayne tyme of these thinges when they should fall, but he gaue them tokens, by the which they might know whē they drew nere. Note. To the first question of the destruction of Jerusalem, he sayde: when the Romaines come to beliege the citie, then soone after it shall be destroyed. And as to the seconde and third he gaue them many thinges, as were these: that Realme shall ryse against Realme, and people against people, & that there shoulde be pestilence and earthquakes, the which we haue seene in our dayes. But the last token that her gaue was this: When ye see the abhomination of holinesse spoken of by Daniel, standing in the Sanctuary, then who so readeth let him vnderstand. Upon which text argueth a Doctor in a booke that he maketh of the ende of the worlde. If the

wordes of Daniel haue authoritie (as God sayeth they haue) then it sufficeth to number the yeares of the world, to take that Daniel hath written. Nowe Daniel in the. xii. chapter, speaking of this abhomination, signifyeth by the ceasyng of the holynesse of the Jewes, the which fell, when by Titus and Vespasian, Jerusalem was destroyed, and the people of Jewes were dispersed in all the worlde. And this abhominatiō as Doctors say shalbe in the great Antichristes dayes a thousande, two hundred, & nintie dayes. Now proueth this Doctor ỹ a daye must be taken for a yeare, both by autority of scripture in the same place, and in other and also by reason. And so it is thought to this Clarke, that the greatest member of Antichriste shall come & appeare more in the. xiiii. hundreth yeare from Dan. xii.

from the byrth of Chriſte, then any tyme elſe before, which number of yeares is nowe fulfylled, not fullye xii. yeares wanting. And this reaſon put not I as to ſhowe any certaine time of his cõming, ſeeing I haue not the knowledge, but to ſhewe that he is nye, but how nyé I knowe not. But take we heede to the fowrth part of the ſecond viſion of S. Iohn, in the booke of Reuelations, in the which vnder the opening of. vii. ſeales is declared the ſtate of the Church frõ the time of Chriſt to the ende of the worlde. The opening of ỳ foure firſt ſeales ſhew the eſtate of the Church from the time of Chriſte, to the time of Antichriſtes appearing, and his foregoers, the which is ſhewed in the opening of the other three ſeales. The opening of the fyrſt ſeale telleth the ſtate of the Church

Apoc. 6.

The fyrſt Seale.

in

in the time of preaching of Christe and his Apostels. For then ỹ fyrst Beaste that was a Lyon, gaue his voyce, that betokened ỹ preachers of Christes Resurrection, and his Ascention. For then went out a white horse, and he that sate vpon him had a bowe in his hande, & he went forth ouercomming to ouercome. By this white Horse we vnderstand the cleane life and conuersation that those preachers had, and by their bowe their true preachinge, pricking sorrowe or repentance in mens hartes for theyr sins without flattering. They went out of Jewrye that they came off, wynning & ouercomming some of the Jewes, & made them to leaue the truste that they had in the olde, Lawe, & to beleue in Jesus Christ, and to folowe his teaching, & they went out to ouercome the Pa-

Expositio.

nims,

nims, shewing to them that theyr Images were no Gods, but mans worke, vnmightye to saue them selues or any other, drawing them to the beliefe of Jesu Christe, God and man. In the opening of the
The second Seale. seconde Seale there cryed a Calfe, which was a beast wōt to be slain and offered to God in the old law.
Expositio. This sheweth ỹ state of ỹ Church in the time of Martyrs, that for theyr stedfast preaching of Gods true word, shed their blood, & that is betokened by the red Horse that went out at the opening of this
Nero. Seale, & this estate began at Nero the cursed Emperour, & endured to
Constantinus magnus. the time of Constantine the great that endowed the Church. For in this time many of Christes seruantes, and namely the leaders of Christes flocke, were slaine, and of xxii. Bishops of Rome, that were be-

betwene Peter & Syluister the first, Siluister.
I reade but of iiii. but ỹ they were
Martyrs for the Lawe of Christe.
And also in the tyme of Diocleſian
the Emperour, the perſecution of
Christian men was ſo great, that
in xxx. dayes were ſlain xxii. thou-
ſand men & women in diuers coun
tries, for the law of God. The ope-
ning of the third Seale telleth the The thirde Seale.
ſtate of the Church in the tyme of
heretiques, that is ſygured by the
blacke Horſe, for falſe vnderſtan-
ding of Scripture: For then cryed Expoſi-
the thyrde beaſt that is a Man, for tio.
at that time was it needefull for to
preach the miſtery of Christes in-
carnation and paſſion, againſt the
heretiques that take amyſſe theſe
pointes: how Christe tooke verye
manhinde of Mary, hee being God
as he was before, and his mother
being Maide before & after. The

ope-

The.iiii. Scale. Exposi-tio.

opening of the fowrth scale telleth the state of the Church in the time of Hipocrites, that betokened by the pale horse, that the sygnes of penaunce without fayth, to blynde the people, & he that sate vpon this horse, his name was Death: for they slay ghostly them ỹ they leade and teach to God by other wayes then by Christe, and hell followeth them, for hell receyueth those that these men deceiue. At that time shal it be neede, that ỹ fourth beast that is the Eagle, flyeth hyest of all fowles, make his crye to rayse vp the Gospel, & to prayse Gods Law aboue al other, least mens wyts & their traditions treade downe and ouergrow the Law of God, by enforming of these Hipocrites. And that is ỹ last estate that is or shalbe in the church before the cõming of the great Antichrist. The ope-

ning

ning of the fyfte seale, sheweth the state of the Church ỹ then shall followe, & the desyres ỹ the folowers of Gods Lawe shal haue, after the ende of this worlde to be deliuered of this wo. The opening of the syxte seale telleth the state of the Church in Antichrists time, which estate ye may know to be, when ye see fulfylled that S. Iohn prophecyed to fall in the opening of this seale, where he sayth: After this I saw fowre Angels standing vpon fowre corners of the earth, holding the fowre windes that they blowe not vpon the earth, vpon the Sea, nor vpon the trees. The foure Angels be the number of al the diuels ministers, that in those dayes to do theyr maisters pleasure shall stop the fowre wyndes (which be the fowre Gospels) to be preached, and shal let the breath of the holy ghost

The fyfte Seale.

The syxt Seale.

Note.

to

to fall vppon men, that they might mourne for their synne to amende their lyfe, and also vpon them that woulde increase in vertue, & vppon perfect men. What after this is to come? but that the misterie of the seuenth seale be shewed, that he come in his owne persõ, whom Iesu Christ shall slea with the breath of his mouth, when the Fiend shall shewe the vttermost persecution that he and his seruants can do to Christes subiects, and that shall be the third warning that the worlde shall haue to come to this last iudgment. In all this matter I haue sayde nothing of my selfe, but of other Doctors that be approued.

The. vii. Seale.

I sayde also in my seconde principall part, that it was to be known before, what Iudge wee must reckon, that is, God him selfe, he that seeth all our deedes, and all our thoughts

thoughtes from the beginning of our lyfe to the ende, & he shal shew there the hid things of our hartes, opening to all the world the righteousnesse of his iudgement, so that by the power of God euery mans deedes shall bee shewed to all the world. And so it seemeth by the wordes of S. Iohn in the Apocalyps, where he did see dead menne great and little, standing to the fygure of the throne. And Bookes were opened, and an other Booke was opened, that was of lyfe, and dead men were iudged after the thinges that were written in these Bookes after their owne doinges. These Bookes bee mens consciences that now be closed, but then shalbe opened to all the worlde to reade therin, both their deedes and thoughtes. And the booke of lyfe is Christes lyuing & doctrine, that

Apo. 1.

Exposi-
tio.

is hidde now to them that shall bee damned thorowe their owne malice, that counsell men to folow the worlde, rather then God. In the fyrst booke shalbe written all that we haue done, in the other all that wee should haue done. And then shall dead mē be iudged after those thinges ỹ be written in the bookes. And if the dedes that wee haue done, that be writtē in the bookes of our consciences bee accordyng to the booke of Christes teaching and liuing, the which is the booke of life, we shalbe saued, or els we shall be damned, for the iudgementes shall be geuen after our workes. Looke therfore now what is written in the booke of thy conscyence while thou art here, & if thou finde anye thyng contrarye to Christes life and teaching, scrape it out with the knife of repentaunce, and write it bet-

it better, euermore thinking that thou shalt geue a reckoning of thy bahwike.

Also I sayde principallye that it were good to know what reward shal then bee giuen to the wise seruantes and good, and what to false and wicked seruantes, whereupon it is written that the Lorde Jesus Christ shal come to iudgement here into this worlde, in the same bodye that he tooke of Marie the Virgin, hauing there on the woundes that he suffred for our redemption. And all that euer shall be saued, taking againe theyr bodyes, cleauing to their head Christe, shalbe rauished meeting him in the ayre (as sayncte Paule saith) and they that shall bee damned lying vpon the earth, as in a tonne of wyne the dregs beeing beneath, and the cleare wyne houeth aboue. Then shall Christe

Mat.

aske accoumpt of the dedes of mercie, reprouing false Christen men, for leauing them vndone, rehearsyng the same, and other paynes that his true seruauntes haue suffered in folowing him. Then shall those false seruauntes goe with the deuyll, whome they haue serued in the earth, swalowing them into the endles fyre. But the rightfull men shall go into euerlasting lyfe. Then shall be fulfylled that is wrytten in the booke of prinities: Wo, wo, wo, shall bee vnto them that dwell on earth, wo to the Painim that gaue that woorshippe to deade Ima[illegible] wrought with mans hande, and to other creatures, that he shoulde haue geuen to God that made him. Wo to the Iewe that trusteth so much to the olde lawe, then shall he see the sonne of Marye iudging the world, whome he despised and crucifyed,

cified. Wo to the false Christen man that knewe the will of God, and fulfilled it not. Also wo shalbee for the sinne of thought to thee, that haste shut out of thy harte the meyne of God, that is mynde of hys passion, holye contemplation of hys goodnes, and memorye of his benefites and thanks therefore. And hast also excluded mekenes, pitye, gentlenes, &c. and haste made thy harte a house for swine, & a den of thefues, by vncleane thoughts & delightes. As thou here hast shut God out of thy hart, so shall her shut thee out of heauen. Thou hast harbowred the company of the Fend, and therfore with him in hell thou shalte euer abyde. Wo also shall be for thy sinne of speeche, for that thou couldest not open thy mouth for sowle and stincking synne, to prayse God in the felowship of Saintes. Thou

hast

haste vsed thy speeche vnhonestlye. with cursing, fraude, deceyte, lying forswearing, scorning and backbiting. For comely praysing is not in the mouth of synners, in which if thou hadst kept thy mouth clean, thou shouldest haue soong in heauen, in the fellowshippe of Angels, this blessed song: Sanctus, sanctus, sãctus, dominus deus omnipotens, ꝑ is Holy, holye, holy art thou Lorde God almighty. Now crying and weping thou shalt in the companie of Deuils cry: Ve, ve, quante sunt tenebre, that is: Wo, wo, wo, howe great is this darkenesse? Wo also shalbe for the syn of workes: thou hast bene proud, thy pryde as Esaie sayth shalbe drawen with thee into hel. Thou haste bene brent with enuy of the Deuill, enuy entred into the world, and they shall folowe him that ber on his syde, as Salo-

mon

mon saith. Or thou hast ben stirred with wrath, and euery man that beareth wrath to his brother, is guilty of iudgement as Christ saith in the Gospell of Mathew. Or thou hast bene slow to good deedes, and therefore disease shall come to thee as to a waysaring man, and thy power shalbe as an vnarmed man, sayth the booke of Prouerbs. Or if thou hast bene lecherous, a glutton, or a couetous man, know saith Paule that neyther aduouterer, nor vncleane person, that is a glutton or a couetous person shall euer haue entraunce in the kingdome of heauen, but fyre and brymstone, and the spirit of tempestes, that is the Fend of hel shalbe part of their paine, as it is written in the Psalter. When these damned men bee in this wo, they shall syng this rufull song, written in the booke of mourning

Matt.

Prou. 12.

Paulus.

Note.

mourning: The ioye of our harte
is gon, our myrth is tourned to w
and ſorrowe, the crownes of ou
head is fall from vs. Alas for th
ſyn that we haue done. But ior
ioy and ioye ſhalbe vnto them tha
be ſaued. Ioy in God, ioye amon
themſelues, and ioye in other tha
be ſaued, then are they happy. O
how happy are they, for that thei
trauels be finiſhed thorow Chriſti
which brought them to ſo grati
ous an ende. Then are they happy
for that they bee eſcaped the perils
of the worlde, and the paine of hell.
But happye are they for the ende
les blyſſe that they haue in the
ſight of God. Cui ſit honor
& gloria in ſecula ſecu-
lorum. Amen.

Conclusion.

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